/187 cont./

[101] The Karajá proper (2). They call themselves: kărăjă̆,

2. As explained above, I mean by Karajá the Indians called Carayahí by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

karădjă̆, or krădjă̆. In addition, ĭnă̆ and ĭnaûlă̆ were given as designations for themselves. They are called Karayá by the Braziliars. Among the Šavajé, according to their own statement, they are called šĭšomădó or bĕrĕhŏkŭwăndŭ́, among the [131] Cherénte wărăšŭtŏrŏ́. They inhabit the middle course of the [43] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake trade voyages to Santa Maria and Conceição. In general they [648] are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the [484 437] west bank out of fear of enemies (3). They also extend their

3. Moraes Jardim, O Rio Araguaya; [113] Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate [36] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel [225] up the Rio Cristallino for a stretch to fish for turtles. On the [13] Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.

/201 cont./

342 The chief's house is a communal structure. It is built by all
496 the married men, while the activity of the young people is limited
437 to cutting out and tying together the leaves for the roofing. The chief pays for this with arrows, lances, and clubs.

342 Besides these houses there are lighter protective walls (1),

> 1. Fonseca already mentioned these protective walls in 1773: The tents consist of two mats, one of which serves as a rug, the other as protection from the sun. Rev. trim. 8, p. 378.

a type of wind screen, in the shade of which the family usually remains during the day, and where the cooking is done. On journeys they serve as the sole dwelling, and in the village as drying racks for the aprons of the women.

There are various kinds of such protective walls.

[824] 1. Walls: Walls of palm leaves are fastened to several vertical poles in the same way as for the house covering (nõbõ), or mats are tied to them, forming a vertical wall (bɨlɛ̃). Such walls are encountered in almost all the houses, and they are usually fastened to three poles; also, however, walls of this kind which are twice as [252] long occur. In their /202/ shade is usually found the hearth for cooking, and in front of them lie mats on which the family remains during the day (Pl. 12, Ill. 1; Pl. 41, Ill. 1).

2. Roofs (wãdõ). They are horizontally fastened to several poles put at the edge, usually to four, sometimes to three or six poles. Only mats are used here, and they are tied on with ropes. The mats usually fall down to the ground on the sunny side. Sometimes a protective roof of this kind is also built at one end of a mat wall (Pl. 41, Ill. 1; Pl. 10, Ill. 1). /Ills. 27 and 28 appear here./

361 The village (ĩzõ).

Ehrenreich says that the houses of the Carayahi usually consist of mat walls and stand in wild confusion, without any order. Only the Šambioá were said to have a street-like arrangement of the houses. This arrangement in rows that run parallel to the shore is also present

/245 cont./

262 The eggs are longish and have an odor and taste somewhat re-
232 sembling train oil. The tartaruga (kŏdũnĭ) and its eggs (kōdũnĭzĭ),
[221] on the other hand, are eaten with great relish. /246/ For them, the Indians undertake distant boat journeys up the tributaries of the Araguaya in September to October, the laying period of this turtle, which deposits up to 160 round eggs in a nest. All the sandbanks are investigated and the often numerous nests emptied (on the Tapirapé I found up to four nests on small sandbanks). Thus, they gather quite enormous quantities of eggs. These are
[25] either eaten raw or they are cooked and dried in the ashes and
[439] then kept for a long time, so that the Indians take them home,
[437] eat them later at leisure, or are able to sell them in the Brazilian towns (Santa Maria, Conceição) on trading expeditions, which
[225] they undertake in September and October. The turtles themselves are taken by surprise while laying, or in shallow water they are caught with the hands by diving from boats or with iron bottom-tackle. The turtles are brought home alive in great
231 quantities from these expeditions and then eaten or sold. In order to be able to keep them for a longer time, cages are built out of twigs bent together at the top, which are stuck in the sand in a circle, providing shade for them. Here they are tethered and kept until they are consumed (Ill. 6). Small turtles are raised in the villages as a pastime.

262 Ostrich eggs (nâuĕkĭĕzĭ) are eaten with great relish. The
232 Indians empty the entire nest and take the eggs home with them in order to eat them cooked there.

222 Honey (bădĕihõ) is a delicacy of which they are passionately fond. On their boat trips they observe the direction of flight of the wild bees (bẽdi), designated by them as stingless, until, after a short time, they have discovered their nests high up in the crowns of trees. Quickly the tree is climbed and the nest cut down
[415] with the bush knife or ax. The honey is then taken out down below; it is stored in bent pieces of bark or in gourd vessels. Bees nesting in hollow trees are smoked out and the honey is taken out with the hand. The often giant honeycombs are individually sucked out;

/258 cont./
262 scorned red-deer meat and tracajá eggs; others ate these things.
[177] Enlightened (civilized) Indians, who otherwise still believed firmly in all kinds of magic, ate everything.

G. Luxuries.

276 The Indians are familiar with only one luxury item:
[177] tobacco (kõtĭ). They maintain that they adopted the luxury of tobacco only from the Brazilians, and, to be sure, in about the
[249] first half of the nineteenth century. At that time they obtained seed (kõtĭlătĭ) or shoots; at first they planted these in the mud, where only small plants grew; then they tried it in the plantings, where large plants grew. The custom of smoking is older, however. Fonseca reports in 1773 that they smoked their clay peace pipe in an easterly direction, apparently observing a ceremony (1).

1. Rev. trim. 8, pp. 378 and 387.

Probably they received merely another plant from the Brazilians.
249 /259/ Today tobacco is raised in the plantings, and it is planted by the men during the rainy season by placing seed kernels into the ground. Harvest begins "when the leaves begin to hang" (in July I already saw fresh tobacco leaves hung up to dry). The leaves are picked and brought into the house, where they are hung up to dry. When they are half-dry they are rubbed between the hands ("so that the tobacco becomes black"), then hung outside the house on a pole or a special sloping rack, and com-
[415] pletely dried. It is stored in the oblong baskets called lālă, and, to be sure, rolled up pad-shaped by the south horde (ĭlūlăŭ), plaited into a braid by the north horde (kõ(ŭ)zăˇ). (See Ill. 194, Šavajé /see p. 323/.)
276 The variety is evidently very light; its fragrance is not very pleasant, but the Indians smoke it passionately. They find
249 the tobacco of the Šavajé to be better and obtain seedlings from
438 them to improve their stock. Thus, on my return journey from
[437] the Šavajé I was accompanied by /Ills. 103-104 appear here/ a
[881]

/259 cont./

299 438 [437] [482] Karajá who had bartered arrows there for tobacco seedlings; his ba[illegible]-basket was fully loaded with the packets in which the plants were packed. The seedlings were well wrapped in leaves and bast into a large cylindrically shaped bundle that was reinforced all around with vertical bamboo rods and firmly laced.

276 They were most particularly mad for the heavy Goyaner /Goyana/ tobacco.

Smoking is done by old and young, men and women. Even babies are sometimes permitted to partake of this pleasure. Pipes are smoked throughout; maize-leaf cigarettes are not customary.

[824]

Ill. 103.
Fruit of the jequitiba tree, out of which tobacco pipes are made.

Ill. 104 a-c.
Tobacco pipes made out of jequitiba fruit. a) Crude form. b) Carefully worked, without groove. c) Carefully worked, with groove.

[824] /260/ The pipe (in men's language, wăliõnã, wălĭkŏkŏ; in women's language, wălĭkŏkŏ) is made out of the fruit (ărĭkŏkŏ) of of the jequitiba tree (Hymenea sp.) (Ill. 103). The fruit, approximately seven centimeters long, is closed with a stopper. When it is ripe, the stopper falls out and the fruit kernels fall to the ground.

/278 cont./

9. Trade, Money, Measures.

484 The Karajá undertake their boat trips and land journeys almost entirely for the sake of fishing and for supplies of raw ma-
437 terials. Trade among themselves is carried on only during
438 occasional visits. For example, Pedro took huge quantities of urucú kernels along to his home (Village 2) from Village 19. as the reason he said that there was no urucú above the Rio Tapirapé; he probably meant none of the one particular, very highly appreciated kind providing red coloring. In the villages north of the Tapirapé mouth there was also urucú coloring matter pressed into rolls or into the form of flat cakes, which were sold in such packings. The south horde seems to be dependent on the north horde in various other respects: they buy or bought bow wood, red coloring for painting the pots, stones for stone axes, net coverings, stone lip-plugs, and tamed araras from the north horde, who either produce these themselves or acquire them from the Tapirapé or Šavajé.

From the Šavajé, who are regarded as very rich, they buy tobacco seedlings, manioc roots, arrows, net coverings, etc.

437 They carry on trade with the Brazilians, in part through the
439 Brazilian boats passing by, to whom they offer wax in large balls for calking their boats, as well as manioc, chickens, and fish, in exchange for tobacco, salt, farina, beads, and knives, and in part on great trading expeditions which they themselves undertake in August and September to Santa Maria and sometimes even to Conceição. For this purpose they collect beforehand on their fishing expeditions in the Rio Tapirapé and the many lakes of the river great quantities of turtles, turtle eggs, dried fish, etc., in order to exchange these in the large Brazilian towns for products of European civilization, /279/ especially iron tools, material for blankets for the cold nights, ornamental beads, tobacco, and salt.

437 There are no special standards of value in trade; simple
435 barter still takes place. Among themselves, however, they have fixed prices: a boat costs one ax or two caiybara teeth, etc.

/279 cont./

437 Trading proceeded very quietly. The Indians brought their articles and stated their demands; after carefully examining the object, I made my offer, or possibly the object was refused. They regularly asked to see the article concerned, whether it was a bead chain, mirror, knife, shears, etc. Then it was given to an expert for approval; they have such persons for beads, iron implements, cloth, etc. Only after this one had expressed approval was the sale completed. Otherwise I was obliged to show other things. The exchanged object then went from hand to hand, was tested or tried on by everyone, and did not reach the hands of the owner until afterwards. Iron implements were subjected to the nail test, beads to the tooth test. Dull /280/ iron implements, beads that broke, or used objects were not accepted. For the rest, everyone let the others bargain for themselves, did not interfere, and gave his opinion only if asked, a very pleasant custom.

435 804 There are no special measures. They want knives and shears as large as possible; quality is less important. Otherwise I only saw how boats were measured. Ordinary boats reach from the foot to the knee, higher boats up to one handbreadth above the knee; for such boats the Indian pays two capybara teeth. In the barter with us the cupped hand or small gourds and mussel shells served as dry measures.

10. Techniques.

463 438 Apparently everyone makes his own implements and tools. Only occasionally did I observe that individual persons made certain things in larger quantities; for example, in Schischá pots and sieves were made, probably for Brazilian use; in José's village, hats, in Alfredo's village, mats were made in quantities. This and the statements about the purchase value of certain objects seem to point to a trade among themselves and accordingly probably also to manufacturing by certain persons beyond their personal needs.

/285 cont./

237 two holes in the center are sewed on the belt of the long string-
321 skirts of the girls (Ill. 69), as well as on the cylinder-bands of the dance masks. As spoons and scrapers they use mother-of-pearl mussel shells, which are only slightly worked, but are usually used in the crude state.

287 Concerning the feather technique, see below in connection with the tying, knotting, and plaiting technique /see pp. 233 ff./.

824 The utilization of the vegetable kingdom is very extensive. The cane species are used remarkably little; apparently the region is poor in them.

G. The wood of trees is made into boats, poles, oars, mortars and pestles, stools, lances, bows, throwing boards, arrow points, manioc grating boards, lip plugs, comb teeth, etc. Soft or hard woods are used, depending on the purpose. I was not always able to learn which kinds of wood were used for the individual implements. Spears consist of so-called aruera wood, bows of hard palm wood, boat poles of long, slender trees with very light wood. Soft wood is used for stools, lip plugs, and manioc grating boards; all the other implements consist of hard wood. Of the cane species, taquara is used as arrow shafts, gibade and similar types as ear rods.

396 I am most fully informed about boatbuilding. The boats
[462] are built by the men. All of them understand this art, though
[937] many confine themselves to buying boats from others in exchange
[463] for an iron axe. /286/ Apparently certain persons make boats in larger numbers for the village and then sell them. Thus, a few hours downstream from Schischá I met two families from this village who had erected temporary huts for themselves here in the wilderness, in order to build boats in the vicinity. The making of a small boat is said to take four days, a larger one eight days. These time estimates, however, seem to me to be
[824] very low. The trunk of the lantim tree (Calophyllum: dãlĩ) is used as material for the boats; Ehrenreich mentions pau d'arco and jatoba, Königswald also jatahy and others. The trees are felled in the forest and crudely worked; first the outer shape is hewed out with an ax and then the interior is likewise hollowed

/322 cont./

624 191 but mostly men who understand a little Brazilian and, as a result, act as intermediaries in dealings with the boatmen (for example, Ilk).

622 571 During my stay at the mouth of the Tapirapé I observed that there may also be rivalry between chiefs. On the downstream journey, in Village No. 18, I met two chiefs, the good-natured old tribal chief Cyriãki and a so-called capitão, the energetic, feared Chico Cadete. Of the two, Cyriaki had the more dignified bearing, though he had no following in the village; Cadete ruled there absolutely, so that Cyriãki was left entirely in the background. On the upstream journey I met the [439] village in the act of undertaking a trading expedition to Santa Maria. When I returned from my navigation of the Tapirapé, I found Cyriãki in the village on the mouth of the Tapirapé. He had moved from Village 18 on account of disputes with Cadete and had settled here in Village 17.

622 The privileges enjoyed by the chiefs for their administration of office are the following: They do not work in the plantings; they do not hunt, and they fish only for tokunaré, pintado, and pirãrucu, besides tartaruga and tracajá. They are not subject to any restrictions in diet. They may have several wives, who live together in their houses; there is no chief wife. Their houses are built by the villagers; they are sometimes larger and higher than the other houses.

[562] If the chief is absent, he entrusts the leadership to his wife his son also seems to represent him frequently.

The chief is educated for his position from infancy on. After an ablution with hot water, he lives for four years shut in a special hut; here he learns from his father the dances and dance songs, the administration of justice, and whatever else is necessary for his office. He may already pronounce decisions, which are announced through his father. In return he is given arrows, stones for lip plugs, and similar things as gifts. The apprenticeship ends with a large festival.

[562] The chief's successor is his son. If he only has daughters, one of them becomes chief (hãuẽkẽ, dẽrõdi). If she marries,

Brazil.

Both sexes have a blue ring tattooed under the eye, forming a deep ugly scar, which is the special distinguishing mark of the tribe. 304 619

The Karayá take good care of the body, bathing many times each day—though this is more to cool and refresh themselves, and for sport—keep the hair well combed, and pull out the sparse beard. They formerly used the teeth of the piránha fish as a kind of saw with which to cut the hair, but they now have scissors. 515 302 412 237

As already stated, the men wear no clothing, or covering whatever. The sash, or apron, worn by the women, is made of the inner bark of the jangáda tree. It is prepared for use by first soaking it a day or two in water, then pounding it with flat stones, and finally drying it. When the wearer of this primitive apron sits, she passes it back between the limbs and sits upon it. Besides this costume, both sexes wear various armlets, wristlets and leglets, as ornaments, which are peculiar to each division of the tribe. Soon after birth, the child's wrists and legs below the knees, are adorned with broad bands made by weaving together cotton cordage on the limbs themselves; while a black cotton band girts the body as a bandage. When the infant is a few months old, these articles are removed, and broad cotton wristlets, leglets and anklets are woven on the limbs, a tassel of cotton cords being attached to the leglets. The boys wear the leglets, or garterlets, until the lip is pierced, while the girls wear them until married. The wristlets worn by adults, cover nearly the whole forearm. They are not put aside until after marriage, and many females wear them until the first child is born. When one of the couple dies, the survivor puts the wristlets on again. This custom has come down from the ancients. As the wristlets and leglets are usually woven on the limbs themselves, they cannot be removed without being cut off. For this reason, they are never removed, nor washed until finally thrown aside. But I found the Karayá quite ready to cut these articles off and give them to me in exchange for some articles I had which took their fancy. 291 [287] 301 [184] [283] [286] [437] [439]

6:Cook M-3,4 (ca.1900) 1909
SP9 Caraja SP9

But even
235 these birds are regarded as members of the family, and no
[062] use is made of their flesh, nor even of their eggs. In recent
[237] years, however, the savages have begun to use them as an
231 article of trade with passing canoes. The most important domestic animals possessed by the Karayá besides fowls, are dogs and cats, which are widely distributed. They have no pigs. This animal is raised by the Kaiapó tribe, who obtained it originally from the civilized people, and use it as an article of trade. A veritable menagerie, in which the various bird families figure prominently, may always be seen around the largest Sambîða villages. Many proud, magnificently plumaged, and ever-watchful macaws are always seen clinging to the tops of bare poles near the huts like watchers in their towers, or roosting on the roof of the hut; and if anything strange should approach, be it man or beast, they give warning in deafening screams—especially when civilized men—men wearing clothes—appear. Dogs, also, where they have such, bark fiercely when civilized men appear. This kind of man seems so extraordinary to them. Our dogs, in turn, make a fearful fuss when they see savage men for the first time—not only because of their exceedingly strange appearance, but also because of their odor.

235 Other birds kept by the Karayá in order to get their feathers to make ornaments, are the military bird, small storks, black-headed giant storks, cranes, the glittering white ardea, the beautiful, pink-feathered spoon bill, various wild ducks such as the canoe beak, rheas, or emus, which are the South American ostrich, and wild chickens. Birds that do not become so much attached to the family that they would not fly away, are held captive by having their wings clipped, or a few feathers plucked out. Many of these birds are decorated artificially. Those having white feathers are dyed red, while others have small bunches of bright feathers attached to their wings.

232 Some of the Brazilian Indians have a curious art by which they make nature change the color of the feathers of many of their captive birds. They jerk out the feathers they wish